The Bombay Guardian.

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WEEKLY REVIEW.

—We know not what was the origin of the telegram received some time ago, announcing an enhancement of the Overland Postal rates. It does not appear that there was any foundation for the report. We expressed the wish that there should be a quarter ounce rate. This suggestion is echoed in the columns of a contemporary. It would be a boon to many, and the Post Office would not lose by it.

—Could not a case of *non compos mentis* be made out against a Hindoo Prince who spends 30 lacs on a jewelled cloth to canopy the tomb of a prophet that consigned all idolaters to perdition? We allude to the present which H. H. the Gackwar is sending to Mecca. Many a man has been consigned to the Lunatic Asylum on weaker evidence than would be forthcoming in the case of His Highness. Sometime ago we were told of large sums of money expended by him in celebrating the marriages of pet pigeons.

—The Rev. Dr. MacLeod was expecting to return to Bombay after visiting the Punjaub, and embark in the Overland steamer of the 14th of March. But the tour of India, with the great demands made upon his strength in every place of temporary sojourn, has proved too much for him; and his medceal advisers have required him to cancel the unfulfilled portion of his plan and return to England at once. He leaves Calcutta, accordingly, on Monday next, in the steamer which conveys Lady Laurence and her family to Suez.

—On New Year's day the disciples of Auguste Comte met for the worship of Abstract Humanity in the room where their master lived in Paris. Not believing in a God, they worshipped man. A sermon delivered on the occasion by M. Lafitte took a very hopeful view of India. Whereas the European countries had slowly made their way through Monotheism, Christianity and Sceepticism to Comtism, (there were fifty persons present at this great meeting, including the sight seekers) there was reason to believe that the Hindoos would make their way at a single bound to the sublime worship of man. We do not exactly know on what M. Lafitte's hopes are resting. It is true that the Hindoos have been long accustomed to the worship of Brahminical men; all that Comtism now requires of them is to regard all men as Brahmins and agree to fall at each other's feet.

We have been favared with a copy of "The Temperance Rocket, by J. M. O'Callaham," and hope to notice it shortly.

The *Bombay Guardian* completes the second year of its resuscitated life with the next issue. There has been a gradual though slow increase to the number of its subscribers, and the receipts equal the expenditure. If they permitted it, we would like to publish a monthly supplement devoted not to news but chiefly to selected articles of an edifying character, after the pattern of the *British Messenger*. We do not quite see our way to this.

A contemporary says:

"We learn that some of the London shareholders of the Commercial Bank Corporation are making efforts to repudiate the bank's liability to the depositors in the Shanghai Loan, on the ground that there was some informality in the transfer of these deposits upon the Commercial Bank obtaining a charter. From the nature of the notices then issued to the depositors, and from their claims having already been admitted by the payment of the first dividend, we think any attempt at repudiation now must prove worse than useless."

The writer is trustee of some money belonging to the widow and orphans of a Native Christian family, which was deposited in the C. B. C. and transferred to the Shanghai Loan. Though nearly a year has gone by since the time fixed for the payment of the first dividend, not a pice has yet been received upon this claim. May the hope expressed by our contemporary be soon verified.

The *Powla* mourns over divided Christianity and asks, When will the missionary societies come to their senses? Now there is a very great degree of harmony among the missionary societies, and if there is one of them that shrinks from co-operation, the *Powls* should well know which one it is. We have the testimony of the *Madras Churchmen* on this point:

"These men are so ready and willing to join in any kind of irregular religious meeting on terms of equality with Non-conformists— and we asked ourselves, why is it that men, ordained in the same church, hold aloof from their brethren, whilst they meet persons of other denominations, with whom they cannot possibly agree. For instance, a Low Churchman will meet on the same platform a Baptist or Presbyterian minister.

With these gentlemen union is irregularity, unless it is confined to those who partake their our peculiar views. Presbyterians, Wesleyans, Baptists, Episcopalians and other bodies, all recognize each other and admit that the points on which they differ are not fundamental; save only a section of the Church of England that disowns them all, saying, 'The temple of the Lord are we.'

A painful sight sometimes met the gaze of our forefathers when they saw good men and true in the pillory. If it was a cruel thing thus to treat honest men, is it not also a very wrong thing to take precious truths and clothe them in execrable verse? We have received a number of contributions at various times which the senders possibly thought were poetical. We have hastened to commit these to silence and oblivion. The writers perhaps thought that their productions were entitled to a different reception, because of the truth that was in them; but we submit that truth is disparaged by being clothed in raiment worthy of a harlequin. But sometimes the poetical frenzy is so strong that violence is done to truth. We would ask one of our contributors what Nebuchadnezzar has done to him that he should write in this strain:

"King Nebuchadnezzar the daring and bold,
Made a very great image of gold,
Which he set upon a pole,
To be worshipped on the whole."

Whereas he did 'nt do anything of the sort. We assure our author that he could as soon carry Nebuchadnezzar's golden image, 60 cubits high, about on a pole, as he could write poetry. In poetry, besides rhyme, there is rythm; and besides rythm there is poetical diction; and besides poetical diction, there is poetic sentiment. If our correspondent should be visited with a poetical idea, we recommend him to enquire first whether it has not already obtained fit expression. We have a vast amount of admirable poetry in the English language, and the world can live on this a little longer, without starving.

The Annual Examination of the schools connected with the Free Church Mission at Jaulna, (Rev. Narayan Sheshadri's Rural Mission) took place on the 4th inst. Major Dun presided. There are three schools, viz. the Normal Vernacular, the Anglo-Vernacular, and the District Schools. The first is for the education of teachers. It has already furnished the Mission with several teachers, and is now thought to be in a very flourishing state. As the Mission expands this institution will become increasingly important. Mr. Narayan hopes to obtain from it such a class of laborers as the district requires. The Anglo-Vernacular School passes a satisfactory examination. The district schools are mostly evening schools, the scholars being at work in the day. All are carefully instructed in the word of God. These elementary schools are taught by young men who have been trained in the Normal School.

The country around is visited by the catechists and Scripture readers of the Mission.

During the past year 23 adults have been added to the Native Church. The number of Christians there, including infants, is about 125. Of these many have no hereditary rights in the villages where they live, and it is proposed to gather them into a village by themselves and to conduct this village on sanitary principles. With a view to get this accomplished, H. E. Sir Salar Jung has been memorialized and has given a very favorable reply. A spot of ground has been selected and permission to occupy it will, it is thought, soon be granted.

The *Madras Churchman* has done us the honor to notice some remarks of ours on Ps. xviii. 20-26. The Psalmist in these verses, says: "The Lord rewarded me according to my righteousness, according to the cleannsss

of my hands hath he recompensed me. I was also upright before him. With the pure thou wilt show thyself pure." Upon those verses the following remark was made in our Notes from an Interleaved Bible:

"This is language we do not like to use under this dispensation. But its parallel is found in the New Testament. If any man have not the Spirit Christ, he is none of His. He that is in Christ is a new creature. But the New Testament shows us it is more profitable for us to dwell upon the righteousness of Christ."

Upon this the *Madras Churchman* says:

"We think this is rather strong. We do not desire to misjudge the *Bombay Guardian*, but it seems to us like rejecting the *whole* counsel of God, and choosing only what suits its own individual theory.

"It is strange that the next paragraph contains these apparently contradictory words, 'The Christian profits by all Scripture because he prizes all.'"

Because he prizes all it does not follow that he prizes all alike. He prizes each passage according to the divine intent with which it was given. The shadows and adumbrations of the Old Testament are not so much the object of his regard as 'the true light which now shineth' in the New Testament. If the ministration of condemnation was glory much more doth the ministration of righteousness exceed in glory.

Under the present dispensation we are taught not to ground our confidence upon the thought of our own goodness. Like Paul, we seek 'to win Christ and be found in him, not having our own righteousness, which is of the law, but that which is though the faith of Christ.' It seems to us pharisaical to speak of our good deeds and our unblemished life. We pointed out however that the language of the Psalmist might be understood in a New Testament sense. Believers receive a new nature and faith manifests itself in confirmity to the divine will. They have no righteousness of their own in a meritorious sense, nor have the angels of heaven any. There is none good save one, that is, God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And we are taught to say, 'Forgive us our trespasses as we forgive those who trespass against us.'

UNDER date of "Senafe 24th and 25th January 1868," our Abyssinian correspondent has sent us the following:

"Since I last wrote all has remained in statu quo, the efforts of the authorities being concentrated in the endeavour to increase the supply of Commissariat provisions at the Depot here preparatory to a Force moving on. An order has now been published for a small Force to march to Attegrat, *en route* to Magdalla, under the command of Brigadier General Collings, consisting of Left Wing 33rd Regiment and Head Quarter Wing 10th Regiment N. I. and one Wing Scinde Horse, also Rifled mountain train; a month's supply of provisions will accompany the Force. The Commander-in-Chief is expected here on the 26th, and we shall probably march on the 27th, but until he comes the date of leaving will not be fixed. The road through the pass from Goomaylo to Senafe is now nearly completed for Field Artillery, and will be quite ready in 3 or 4 days. The Transport train has still great difficulties to contend with, altho' the Director, Major Warden, is most active in organizing and getting things into order; he paid a flying visit to Senafe the other day on this duty. There is no grass whatever now on the road from Zoulla to Senafe, consequently every convoy has to carry grass and grain for the mules when conveying provisions and stores to this place. A great number of mules have died and a great many are on the sick list, and at the present time there are not more than 7,000 serviceable mules in the country, but there are I believe 2,000 camels besides many Pack bullocks. From Egypt and other places more mules are coming, and it is expected that we shall be able to buy many mules as we advance into the country. The troops all are in good health and anxious to go on. The latest news from Magdalla is of the 23rd December and the captives were then well; no fresh intelligence of the movements of Theodorus and his army has been received. Major Grant, the Nile explorer, with the Tigre envoy, have gone to Adowa and the Chief is to be moved to furnish supplies to our troops moving thro' his country; it is said he is willing to do this if we will promise not to take his country from him. Sir Robert Napier has been, as is his habit, looking into every thing since he arrived at Zoulla and stimulating every Department; the whole of the Troops feel perfect confidence in his guidance and those here are impatiently looking for his appearance. Two companies of the 33rd Regiment and 2 companies of the 10th Regiment have been during the past ten days making the road towards Attegrat; they are stationed at Goon Goonah, the first stage 12 miles from Senafe. Working parties are also daily employed here making the road to Goon Goonah.

Major General Malcolm has been in command here since the 13th, and on the 12th Colonel Field made over command of the advance Brigade to General Collings; Brigadier General Merewether and Colonel Phayre returned to Senafe two days ago and will go on with the Advance Force.

25th. News from Mr. Rassam came last evening; all were well at Magdalla on the 31st December and they write anxously urging us to advance. The Negus was about 60 miles from Magdalla going towards that place but greatly impeded by his heavy guns and harassed by his enemies; he had tried to come to terms with them but his proposals had been rejected. An awfully sudden death occured near camp to-day: Colonel Dunn, Commanding H. M.'s 33rd Regiment was out shooting when his gun went off accidentally while he was stooping to drink, and the charge passed into his chest; he died very shortly afterwards. The climate continues very cold; hoar frost is on the ground every morning, and at the Cavalry Camp 3 miles off there has been ice half an inch thick several times."

THE following is a brief outline of the remarks made by the Rev. Mr. Stothert at the late meeting of the Tract and Book Society:

"The Report is a very encouraging one especially as regards the printing operations of the Society. The funds of the Society have been such as to allow of an increased amount of printing, and it is hoped that there will be a still greater increase in this department. There is something in the liberal popular character of this Society which should commend it to our sympathies, A tract is a very unpretending means of usefulness, but it may be a very effectual one. It is said that a tract left in the house of Richard Baxter's father was the means of his conversion; the Saint's Rest was the means of Doddridge's conversion; the Rise and Progress of Religion was the means of Wilberforce's conversion; the Practical Christianity was the means of Leigh Richmond's conversion, whose Dairyman's Daughter is one of the best known of the Society's publications. There is a kind of apostolical succession in such publications which it is important to preserve and to continue. We must adapt ourselves to the circumstances of those whom we wish to benefit by our instructions. While we reprint old and well known tracts we must also have fresh ones. We must bring out of our treasury things new and old. An immense amount of strength and talent is expended on the ephemeral, secular literature of the day. And the cause of religion demands that effort be put forth in the production of popular religious literature. Such tracts as those of John Ashworth of which upwards of a million and a half have been sold show what may be done by one man in this way. Every Christian is called on to guard against formalism and routine, and to seek in prayer for the ability to speak to the conscience, and for the wisdom to win souls.

The following is a sketch of remarks made on the same occasion by the Rev. D. Macpherson:

He regretted that he could speak of no interesting details such as those mentioned by Mr. Stothert. But it could scarcely be presumptuous in any Minister to express the deep gratitude due to the Society. In visiting large hospitals, or soldiers at outstations, when one could devote so little time to any individual, it was a high satisfaction to be able to leave the admirable tracts published by the Society. The character of these excellent tracts was being still further improved. The last Report of the Parent Society showed that more efficient arrangements were being made for the publication and revision of Tracts, and that special attention was to be devoted to the publishing of Tracts which would not only involve the initiatory points of Christian Faith but would endeavour to foster the varied excellencies of the Christian character.

With reference to larger works, the Society had lately published several written by men of the highest attainments. He might mention "Scenes in the Life of St. Paul" by Dr. Howson, so well known as having been associated with the lamented Mr. Conybeare in the authorship of their interesting and splendid work on the Life and Epistles of St. Paul. Another work was even far more worthy of special mention. It was on a subject than which none is of more interest or moment at the present day. The time had happily come when ordinary men of intelligence were determined to study thoroughly the historical evidences of the Christian faith. It was of the highest consequence to have candid scholarly works written in a popular stylee on such a subject as the authorship of the Gospels. No man, except perhaps our own British Tregelles, was so eminent in the present century for knowledge of the history of the Books of the New Testament as is Tischendorf. Even when a young man, he had been so distinguished for his research that pecuniary assistance was given to him by European Governments. The almost romantic history of his discovery of the Sinaitic M. S., was well known. Thrice he had gone to the Monastery at the foot of Mount Sinai. On his first visit he had found in the great hall a large waste paper basket full of old parchments, among which were fragments of one of the most ancient M.S.S., of the Old Testament. He learned that on two occasions numbers of such old M.S.S., had been burnt On his first and second visits he failed to obtain the fragments of the Old Testament M. S., but on his third he obtained not only them but a complete M. S., of the New Testament lying in the corner of the room of the steward of the Convent. This New Testament M.S. had proved to be one of the most ancient in existence. Nothing could be of more consequence than that a man at the very height of his century in such knowledge should candidly discuss the question of the authorship and date of the Gospels, and that his work should be placed within the reach of all intelligent men. Tischendorf had read a paper on the subject before a German Conference, and had popularised it at the request of a continental Society very similar to the London Tract Society. With the sanction of the author this eminently useful Tractate had been translated and published by the London Society under the title "When were our Gospels written?" For such works the Society deserved most special thanks.

With reference to publications in the Indian languages he could himself form no opinion. Many would remember the interesting information laid before the last anniversary meeting as to the large demand for works expounding and enforcing the Hindu religion. It was therefore most pleasing to learn from the Report that a much larger number of Christian Vernacular publications had issued from the press of the Society during the past year than in former years. He had heard Brahmins express their high satisfaction with the style in which some of the Marathi tracts were written,—those for instance by Mr. Baba Padmanji. And it was a very gratifying fact that a translation had been commenced of the Annotated Paragraph Bible which had been found so useful in English.

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SATURDAY, FEBRUARY 22, 1868.

GRAVITATION.

IN a recent issue we quoted an article from the *Athenæum*, in which mention was made of a calculation of Sir John Herchel that the weight of superincumbent strata, at the centre of the earth, would be equal to a pressure of 300,000 atmospheres, and of an estimate by

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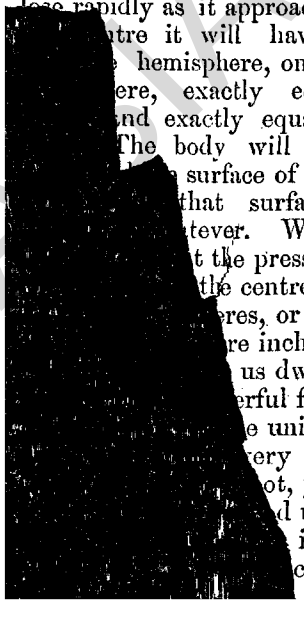
Dr. Young that a block of solid granite would, at the centre, be compressed into one eighth of its cubical dimensions. It seems to us there is a fallacy in these statements as they stand. We remarked that the total pressure was not downward; much of it was lateral. Thinking of the subject again, we see that the laws of gravitation forbid the idea that the pressure continues to increase as the centre is approached. In fact the very moment the surface of the earth is penetrated there must be the beginning of a counterpoise.

Matter attracts matter. Every particle in the universe attracts every other particle. Much more, every particle in the earth attracts every other particle. There is not a mysterious something at the centre of the earth attracting all the matter of the earth; there is nothing but the matter of the earth that is attractive. Every thing on the surface is attracted by all the matter of the globe; and as the average of all these attractions is at the centre, it is as though every body were attracted to the centre. A body at a little distance from the earth, like the moon, attracts the matter of the earth, especially that which is on the side where she happens to be; the attraction of cohesion hinders this from being perceived, except in the case of the waters of the sea. If an object is dropt from the brow of a perpendicular precipice, it will be swayed in its fall from the exact line of the perpendicular, by the mass of rock near which it is falling.

Imagine now a shaft penetrating the earth to the depth of 4,000 miles, that is, to the centre, and imagine a body let down this shaft. At the depth of 100 miles there will be behind that body a plano-convex segment of a sphere 200 miles in diameter and 100 thick at the centre, the entire matter of which will be exercising an attractive influence upon the body in the opposite direction of the globe's attraction, while the latter will be diminished by that quantity. When the body is at the depth of 1,000 miles, the dorsal attraction (so to speak) will be that of the matter contained in a segment 2,000 miles in diameter. It is evident at once that the counterpoise here will be very great; the attraction to the centre very greatly diminished. The descending body is at one quarter of the entire depth; at 2,000 miles it will be half-way to the bottom, that is, to the centre. At this latter point it will not have lost one half its weight, for the segment left behind does not represent one fourth of the earth's entire bulk. We shall not be far out of the way in saying that it has lost one third of its weight. The remainder it will lose rapidly as it approaches the centre. At the centre it will have on the one side a hemisphere, on the other another sphere, exactly equal in bulk and mass and exactly equal in their attraction. The body will be equally attracted by the surface of the earth, in every direction of that surface, and will have no weight whatever. What then becomes of the pressure of superincumbent matter? At the centre is equal to that of millions, or more than a million pounds to the square inch?

Let us dwell for a few moments on the wonderful fact that every particle of the universe attracts every particle. Every time that you lift your foot, you resist and yield to the pull upon your body by every particle in the globe. You feel the weight of matter, though



it be at the north or south pole, in the Rocky Mountains, or at the centre of the globe, bound to every atom of this immense globe by ties that are never severed, though they have a certain elasticity which allows you constantly to wrestle as it were with the globe and move from one place to another. Of these marvellous elastic ties there are millions of millions of millions, numbers absolutely inconceivable, and you cannot make a single motion without a corresponding change in all those countless millions of ties. Yes, there is not an atom in the sun, not an atom in Sirius, not an atom in the most distant still-unresolved nebula, which is not bound to you by these marvellous ties, and that is not affected by every movement you make. For all the attraction of matter is simply the sum of the attractions of its particles. It does not get the attractive power by its aggregation, but simply accumulates it. Thus, in one important sense, every man may be said to be at the summit of created things, and to have the entire universe suspended on his steps. The entire universe thrills to its least atom, at every movement of his body. The will of the least man living is in this way exercising a governing influence upon the whole of the material creation.

What shall we deduce from all this? The glory of matter? Does matter know its own properties? There is but One who knows; He in whom we live and move and have our being; of whom, THROUGH WHOM, and to whom are all things; he has given matter its characteristics, or rather he is perpetually giving them, for we do not believe that there is power in any material substance to continue an instant without his upholding. If we are overwhelmed at the immensity of thought involved in this infinitude of changeable relations between matter and matter and matter and spirit, it is because we are so much more conversant with finite wisdom and power than with omniscience and omnipotence. To these there can be no difficulty, nothing tiring, nothing burdensome. To uphold this mighty universe, and bind the whole to every particle so that the whole shall vibrate at the movement of each particle, is to him the same as to us it is to breathe, to simply exist.

HOMILIES FOR THE TIMES. XV.

"*One thing I do.*" Phil. III. 13.

The Gospel tells us that Christ came into the world to save sinners; echoing the statement, Paul adds, 'of whom I am chief.' The author of Ecce Homo uses a very different form of words, certainly, when he says that Jesus Christ aimed to bless the world by the establishment of a society the members of which should be animated by the Enthusiasm of of Humanity, that is by an enthusiastic desire for the welfare of mankind generally, leading them to consecrate all their power to the promotion of this end. There is a great truth at the bottom of what is said on this subject by the author referred to; the question is, whether the statement is not in such a form as would naturally lead to a serious misapprehension of Christ's doctrine in another very important particular? It is a hazardous things to take up the testimony which a man has given, and repeat it in an entirely different form. The witness may be inapt at expressing himself, and his testimony may be cast by an intelligent bystander into a worthier form; but even then it is possible that the latter may have marred the truth in some feature or other. But when the testimony has been given by a thoughtful man, acquainted with the language and the ideas of those whom he is addressing, it is a bold and a perilous thing for another to recast the evidence into phraseology entirely different. It is pre-eminently so when the witness is Christ.

If the author of Ecce Homo produces in the mind of most readers the idea that Christ, in his simple capacity of teacher, by the mere force of the wisdom of his words, enhanced and corroborated by the goodness of his character, inspired men with a self-sacrificing devotion to humanity, then we must affirm that he very seriously misleads the majority of his readers as to the character of Christ's mission, and as to the actual condition of men relatively to God. What does he say when he comes to pass in review our Lord's statements regarding the necessity of being born again, and expressions like the following, 'I am the bread of heaven come down to give life unto the world,' utterances that show men to be *ruined* by sin, spiritually dead, and dependent on divine grace for power to do anything acceptable to God? Well, we find that he greatly and strangely lowers the significance of these declarations, and that the reader that takes his conception of the Gospel from this book, is likely to err with regard to a point that is made very prominent in the New Testament, namely, what is called the depravity of man, a condition of mind induced by sin in which it is impossible that mere moral suasion should enable him to regain the right way, the way of life.

It is claimed for the author of Ecce Homo that this book is but a fragment, and that the whole of his conception of Christ is not brought out here. He looks at Christ from a human point of view; the view from the higher stand-point is to be given in a subsequent work. This claim does not seem to meet the allegation we have just made. The matter we refer to is one that is inherent in the human division of the subject. The subject treated of in Ecce Homo is Christ's handling of our nature, how he took hold of it, what he did with it, what he aims to do with it; and the entire discussion will fall to the ground if there is a wrong representation given of what our nature was when Christ took it in hand. There are those who believe that man has an undestroyed goodness in himself which only needs to be cultivated by a wise *soul-gardener*, to become beautiful and blooming for ever. Others believe that man is spiritually death-struck, as the Israelites in the desert were physically by the serpents; that he needs a new life, a new birth, a new nature; that he who committeth sin is the slave of sin without power to manumit himself; that he loves darkness rather than light; and that unless illumined from on high, no one would have recognized Christ as the Saviour. Now these two codes of faith are fundamentally opposite; at the very outset they glaringly diverge; if one of them embodies Christ's truth, the other does not. We cannot therefore subscribe to the opinion that the author of Ecce Homo is merely in arrears with regard to the fulness of his exposition and that before we judge him definitively we must wait for the supplemental moiety.

We propose to look at Paul's enthusiasm, and see how far it corresponds with what is designated the Enthusiasm of Humanity, in its origin, its aim and the means of its sustenance. But before proceeding to do this or to complete what we have written in relation to

it, let us linger for a moment to consider what account is given by the author of Ecce Homo, of faith. Here is what he says of it:

"Faith is no proper Christian virtue, but is that which was required of a man before he became a Christian. This virtue was to be taken by Christ and trained into something far riper and higher. If the training should almost entirely fail and faith remain a scarcely-developed principle bearing fruit but seldom and fitfully in action—never is inconceivable—still in the Christian view, it is life to the soul, and the faithful soul, however undeveloped, is at home within the illuminated circle and not in the outer darkness."

Now if words mean any thing, this passage teaches us that men have faith, the very faith which Christ requires, before they become Christians. It is no proper Christian virtue but something that Christ finds in men and trains into something higher and riper. It is life to the soul. Surely we have here the very conception of Christianity that we were just describing; that it has come to develop the germinant life that is in men, to educate and purify. The simple reading of the third chapter of John, will show any impartial reader that to believe is to be born again, to be born of the Spirit. When Peter said, We believe that thou art the Christ, Christ immediately said, Flesh and blood hath not revealed it unto thee but my Father in heaven.

Faith in itself in no virtue. It is simply receptivity. It takes its character from that which it receives. Faith in Christ is the receiving of Christ as he is offered in the Gospels. 'As many as received him to them gave he power to become the sons of God.' Men have faith in themselves, in their works, in a multitude of things, until, made conscious of their spiritual ruin and helplessness, they receive Christ as he is offered. It is not virtue in a drowning man to let another seize him and deliver him. 'I am come that they might have life.'

Notes from an Interleaved Bible.

Psalm xix. 4. Sun; tabernacle; bridegroom chamber. If we simply look at these expressions we are reminded of passages that relate to the future manifestation of Christ in glory. Compare Isaiah xviii. 4, Rev. xix and Psalm xiv. In Rev. xix the bridegroom is the Word of God. 'Strong man.' Heb. *Gibbor*, the same word that is rendered 'most mighty' in Ps. xiv. There the Victor appears riding as in Rev. xix. He issues from ivory palaces. Angel in the midst of the sun.

7-12. The Bible may be said to be God's *Index Purgatorius*, and the great majority of the admired writings of this and other days, are found to be condemned by it, when the eyes have been purged with eyesalve to read it truly.

13. Presumptuous sins. Better, Rash procedures. Make me circumspect and guarded. A man who bewares of high mindedness will be saved many a great transgression. Men are prone to imagine that liberty consists in the ascendancy of their own will. When our own impulses 'have dominion over us' farewell to liberty. What havoc had the genius Diotrephes wrought in the church. Blessed are they over whom the words of God have dominion. There is an antithesis in verses 12 and 13 to the preceding verses. Fear of the Lord is clean—cleanse me from secret things that will not bear the light.

14. When the words of God dwell in us, the words of our mouth &c., are acceptable to God. It is in this way that God becomes our strength and our redeemer. Whoever hears our words there is always one listener. If the words of our mouth accord not with the thoughts of our heart, He notes the discrepancy. We must give an account of every idle word. Let the word of God dwell richly in us in all wisdom and our speech shall be with grace, seasoned with salt, not needing to be repented of.

xx. 1. The Lord hear *thee*. Here we have an example of the 'speaking to one another in psalms and hymns and spiritual songs.'

In the day of trouble our faith needs special assurances that the Lord heareth us. Events seem to deny it.

The name. His name, *through faith in his name*, hath made this man whole. Acts iii.

2. Help from the sanctuary. The worshipper was taught to look to God dwelling in the temple, through the smoke of propitiatory sacrifices. This was the Old Testament way of praying in the name of Christ. God had already drawn in so far near to the worshipper; had bowed the heavens and come down; there was half the answer to prayer in this fact. And so we have half the answer to our prayers in the fact that Christ is alive for evermore. Our faith is responsible for the other half. The *analogue* to the 'sanctuary' of the Psalm is not our place of worship, but Christ our Mediator.

3. God accepted and remembered, but the heart of the enlightened worshipper did not get perfect peace. For 4,000 years there was an accumulation of unfulfilled prayer, fulfilled at once in Christ.

4. 'Grant thee according to thine own heart.' A wonderful petition. It is the bridegroom addressing the bride. The wonder is that it is to be literally fulfilled. My people shall be satisfied with my goodness. If any man thirst let him come unto me.

'Fulfil all thy counsel.' Concerning the work of my hands command ye me. Christ is "counsellor" to the believer, who would dread nothing so much as to have any unjustified desires fulfilled.

5. The salvation of God brings joy to the heart. Be not satisfied that you know that salvation, if you have not this joy. In him believiug we rejoice with joy unspeakable. A future Saviour apprehended by faith fills us with peace and joy.

The place of banners is the rallying point of the soldiers. Where is that rallying point in our modern church? We see different standards in different place all claiming to be the royal. Happy day when the banners shall be brought together in one place, and that place a commanding summit. 'There shall be a banner upon the mountain.'

Resolution and dependence happily blended in this verse. The promises are designed not to deprive us of energy, but to endue with the highest energy.

Correspondence.

To the Editor of the "Bombay Guardian."

NOISE AND WORK.

Sir,—Though I might with some reason adopt the words of 'Cuthbert Bede,' "Born of no party, of no sect, am I," yet as long as sects and parties continue I am far from unwilling to render to each their due. Hence when one party attempts to exalt itself by the disparagement of its neighbours, the old school boy desire of seeing 'fair play' seems to awaken. Such attempts, I believe, few will deny have been systematically and deliberately, but as I consider most unfairly, made, of late years by a small, active party in the English church, to exalt their own efforts at church revival and to disparage those of others of true and earnest piety who differ from them in their estimate of externals. "Look" say they "at what the Ritualist party have effected; churches built, restored, additional services, daily prayers, more frequent communion, objectivity of worship attained in which all can join, and life diffused into the entire church, in which last benefit even nonconformists have shared." Such are some of the mildest, recent self-gratulations in the *Church Times* and elsewhere, of the party I refer to; while the question is derisively asked, "What have the others, the Protestants, Evangelicals and Dissenters, done but look on and rail?"

In the first place neither the expressions of self-complacency, nor the query, convey a correct impression.

The revival in the English Church of real life and effort which began under Wesley, Whitfield and others in the last century had not gone out in this. And the largest Society for foreign missions in all Christendom, the C. M. S. and one of the largest for home missions, the Ch. P. A., besides others, have been the result. While Churches with extra services, have been founded for the poor, at Carlisle, Hull, Birmingham, and in various other towns and villages, to which thousands of the working clases have been invited, were reared by the Milners, Simeons and others long before the ecclesiological or ritualist party existed. Nor have these efforts ever slackened of late. To such labours the late Rev. J. A. James bore a striking, powerful and willing testimony in his "Earnest ministry the want of the Times" which I have not space to quote, or if I had, would it be minded by the later zealots I refer to. While among Nonconformists and Wesleyans, two large and noble societies have arisen, the Lendon Missionary Society and the Wesleyan Missionary Society, beside others for Home missions, the Jews &c. in addition, besides an expenditure of some millions in all on Chapel building.—The Free Church of Scotland alone being a prodigy in this direction, has raised, amid comparative poverty, among 2¼ million people or less, upwards of *four millions sterling* for religious purposes since 1850. Can the ritualists show anything to compare with this? Not a few of the Churches to which they point as having been built or restored by private munificence have been erected or restored by persons possessing almost as little sympathy with the ritualists as with Mahommedans, while both Sunday and day schools have been vigorously carried on by all. But though some may not acccept the testimony of J. A. James, Dr. Guthrie, J. C. Ryle or Miller, perhaps they will hear Father Newman. In a little book of "Essays on Catholic Union" published in 1854, the Rev. F. W. Newman says:—"In England the Puritans and Independents in one century, the Wesleyans, and Evangelicals in another, have so acted on the state as greatly to raise the public morality." p, 48. And in another place "Protestantism" (that hated thing) "has done much good by unfettering the energies of individuals, but the good is done oftener in spite of Church organization than in connection with it. The laity and the dissenters, and the low Church work, the high Church obstruct; until decorum brings them over when the battle is all but won." p 49. These, Sir, are the clear-sighted opinions of one who tells us that the adoration of the Blessed Virgin "is the peculiar *crux* of all the converts" from the Protestant Reformed Churches to Rome. Let me add one more recent testimony.

The Quarterly Review, to the pages of which some of the ablest prelates of the English church have been frequent contributors, in the number for January of the present year, in an able article on Church Progress, says:—

"The Church of England owes an unextinguishable debt of gratitude to the Wesleyan and other dissenting communities which voluntarily provided spiritual instruction for the people, when her own deficiencies, whether of means or of earnestness, left large masses of the population altogether uncared for; for the Non-conformists have recently provided spiritual instruction for one half of the population in Cornwall and Wales, and for one third in Yorkshire and Lincolnshire, In the felicitous language of the Bishop of Oxford at the Working Men's Meeting: 'The great religious differences which now divide and weaken us exist more upon the memory of past evils than upon present necessity; and if Churchmen and Dissenters would unite together to exalt the one name of Christ, and for the love of that name seek heartily and thoroughly for brotherly communion in one common Church, England might have it, and having it she might be first [illegible] spiritual, and would in things material [illegible] than a match for a world divided against [illegible]

So, Sir, the Union is to be between [illegible] and Dissenters first, as against Rome, [illegible] hope will renounce her errors at o[illegible] course our friends the Ritualists must [illegible] te acknowledge with F. W. Newm[illegible] ly Review and with S. Oxon the "[illegible] by Protestantism, the Evangel[illegible] ters, and the unextinguishable [illegible] "which the Church of Engl[illegible] Wesleyan and other dissent[illegible] May I add a hope that s[illegible] made to pay it.

An En[illegible]

Sir,—Having lately re[illegible] tour of about a month's [illegible] which I made in compa[illegible] ty, I send you a few jot[illegible] prove acceptable to [illegible] *Guardian.*

The part of the [illegible] the Eastern division

name is derived from Gohel, the designation of the class of Rajputs who obtained and still retain possession of the district. The two principal chiefs who now exercise jurisdiction in it, are the Thakores of Bhownuggur and Palitana. Throughout Gohelwar, life and property are as safe as in any part of India. The inhabitants are a most peaceable class. The Kolis, Ahers, &c., who form a considerable part of the population, and who are so troublesome elsewhere, are quietly engaged in agricultural pursuits. The distance of the district from Okhamundel has happily preserved it from the inroads of the Waghers. The peace and security of the district speak favorably so far, for the rule under which it is placed. The people generally are contented; at least one does not meet with that cry of oppression, which is common in the Gaikawar's villages in Guzerat. The Durbars of both Bhownuggur and Palitana appear desirous of making improvements, in the way of promoting education &c., in their territories. In the case of the latter, much is no doubt owing to the young chief himself, who has more energy and intelligence than most of his class, and who personally inquires into the concerns of his state; but with regard to Bhownuggur, one or two of the ministers who are at the head of affairs deserve, I believe, the credit of all that is done. Were the Thakore left to himself, there is reason to fear that superstition would direct the principal part of his expenditure. The erection of an idol temple at Bhownuggur, which is said to have cost some lacs, and his present pilgrimage to Benares, with a costly offering to be presented, afford among other things, sufficient evidence of his intellectual status and of his tendencies.

Compared with Guzerat the population not only of Gohelwar, but of the whole of Kattywar, is very sparse, and agriculture is much less extended, while in Guzerat almost every available spot is under cultivation. Large tracts in Kattywar remain untouched by the plough. If the chiefs were generally to introduce the system of long leases at a reasonable rent, the area of cultivation, I have no doubt, would soon be largely increased. Much yet remains to be done to develop the resources of Kattywar. It is perhaps one of the best watered districts in India. Most of the villages are ranged along little streams which occur at intervals of few miles, and have their origin in the ranges of trap hills by which the province is intersected. Were these hills, which are now naked, planted with trees so as to increase the annual rain fall and protect the sources of the rivers, and were the streams properly utilized, the whole province almost might be a sheet of vegetation throughout the year.

Among the villages visited, the religion of the great mass of the people is simple fetichism. The object not of their reverence or love but of their fear, is a rough stone, daubed with a little red paint. This stone is regarded as the representative of Mata, under some of her forms, or rather perhaps as the goddess herself. If sickness is to be removed, a son secured, or any similar favour obtained, she must be propitiated by the presentation of a cocoanut or some similar offering. Beyond temporal blessings their ideas appear seldom to rise. Among the worshippers of Mata, there is a class called Buos, who profess to become possessed at times by the goddess. Under this possession they shake as if they had Vitus's [illegible] and utter a yelp something like a dog. In [illegible]ate they are supposed to be able to reveal [illegible]ll of the goddess, and as she is regarded as [illegible]thor of nearly all sickness, they are often [illegible]ly doctors who are called in. When a buo [illegible]ght to see a patient, a small drum called [illegible] is beaten before him, under the inspiration [illegible]h the goddess is supposed to take possession [illegible] and he begins to shake and shout. After [illegible]e time he gives the information as to the way [illegible]which Mata has been offended and what is to [illegible]ne to induce her to remove the sickness [illegible] believed to delight particularly in the [illegible]e of a sheep or goat, but such is their [illegible]of the Jainas, who have more or less influ[illegible] every village, that the buos generally [illegible]e some bloodless offering. Debasing as [illegible]erstition is, it is less *corrupting* than the [illegible] of Krishna and Shiva among the higher [illegible] Hindus, associated as that idolatry is [illegible]ilest mythology,—a mythology of which [illegible]fied scoundrel at the head of the Val[illegible]a sect, and the dust-besmeared bavas [illegible]ural fruit.

[illegible]dresses to the people, we dwelt gene[illegible]most elementary truth—such as the unity and spirituality of God—sin—the need of a Saviour—and the Saviour who has been provided. The people in conversing with us seldom attempted to defend Hinduism. In this respect there was a very marked contrast to my experience in early Missionary tours. There is evidently a growing conviction that Hinduism is hastening to its fall. Not only was there generally no opposition to our addresses, but many professed, and apparently with sincerity, their belief in the truth of what they had heard. When urged, however, to act in accordance with this belief, their superstitious fears, cherished from their childhood, proved too strong for the convictions of their intellect. Their reply usually was "were we to abandon the worship of Mata, she would visit us with some sickness," though only a few minutes previously they had confessed that she was a lifeless stone. To shew them the absurdity of their fears, we generally had recourse to an illustration. We said—"in all your wheat fields we see scare-crows erected, what is their object" The reply of course was —"to frighten away the deer and nilghai." "Well"—we said—"you know that if these creatures had intelligence they would not be so easily alarmed. They would know that a stick with a little earthern vessel on its top would do them no harm. When therefore they run away they are chased only by their own fears. In like manner these stones with a little red paint are only scare-crows at which the ignorant and unreasoning are frightened. You ought surely to know that a lifeless stone could not possibly injure you." This illustrations had generally the effect of making them laugh at their own folly. Yet there is reason to fear that most of them would continne to mumble before Mata all the same.

We found among the people generally very inaccurate ideas of the nature and evil of sin. Throughout the province the prevalent idea is, that the taking away of life of any kind is incomparably the greatest sin that can be committed, and that there is scarcely any other sin that requires to be much taken into account. While this is especially the great doctrine of the Jainas, their influence has caused its extension among other classes. Even many Rajputs abstain from the use of flesh *as a religious duty*. The effect of this mistaken idea of sin on morality, may be easily imagined. There are many whose conscience would trouble them if they had accidentally killed a fly, but who with very little compunction would violate all the commands of the decalogue except the sixth. I am thankful to say that notwithstanding the obstacles which the truth has to encounter in the province, evidences are not awanting that it is making progress. In many villages there is a considerable knowledge of the facts and doctrines of Christianity, and some of the people appear to have a love for the truth. The great thing needed is a number of native agents—men with a knowledge of the Bible and with the love of God in their hearts—to itinerate regularly among the villages where a spirit of inquiry exists in order to deepen impressions and impart systematic instruction. We had a few such agents with us, whose aid we found very valuable. Through their agency too, we sold a considerable number of books.

On the last Sabbath of our tour we baptized a young man whom Mr. Beatty had been training for some time previously, and who accompanied us for further instruction. He is employed as a colporteur in connexion with the Gogo mission.

JAMES WALLACE.

Surat, 18th Feb., 1868.

Epitome of News.

SATURDAY, FEBRUARY 15, 1868.

—*Madras Churchman*: "To-morrow the Church puts on her mourning garments again. The altars of Catholic Christendom will to-morrow be once more garbed in violet, the first note of sorrow will go forth, preparing Her children for the contemplation of their Redeemer's Sufferings and Death."

—*Bombay Gazette*: "We understand that a communication has been received from Her Majesty's Secretary of State for India authorizing the local Government to complete the Victoria and Albert Museum. This arrangement will relieve the Hon'ble Mr. Munguldas Nathoobhoy and Mr. Venayekrow Jugonath Sunkersett from their liabilities in respect to the building contract and—perhaps—save Dr. Birdwood from being sent to limbo."

—The *Spectator*: "The Republican Convention of the United States meets on the 20th of May at Chicago to decide on its candidate for the Presidency, and the Republican journals, with the *Tribune* at their head, are promising in advance to adhere to its decision. The great difficulty is the reluctance of the extreme Radicals, who control perhaps a third of the party in the North and 800,000 Negro votes in the South, to vote for General Grant without a declaration of principles. They want Mr. Chase. If this difficulty can be overcome the chances are a hundred to one in favour of General Grant, but if the one chance turn up, we venture to predict the nominee will be a "dark horse." No candidate not utterly unknown, and supported, therefore, for party reasons only, could possibly beat the General, who, if thrown over by the Chicago Convention, will be instantly nominated by the Democrats. If the Republicans accept him the Democrats will probably name Mr. Pendleton, merely as a test of their own strength."

—*Bombay Gazette*: "Thomas Jones, who was apprehended for having caused the death of one Mathew Smith, by throwing him out of a window in Duncan Road, was yesterday committed by Mr. John Connon, at the Fort Police Court, for trial at the next Criminal Sessions, on a charge of culpable homiside not amounting to murder."

—The dead body of a European girl, a mere child, was found at Wellington, on the Neilgherries The *Excelsior* say: "We have obtained the following particulars which may be relied on as the most correct version of the tragicial occurrence that we have yet been in a position to give. The hat, and shoes worn slip-shod, were found under a tree. The body was found a little way off, one of the arms removed, and the flesh from below the stomach to the knees, cut away. The cutting away was shown by the clean margin of the wound which was not what it would have been had the absent flesh been devoured by wild animals. The clothes were saturated with blood, and the crinoline was found in another spot. On another tree or rather shrub, parts of the dress of the victim of this diabolical act were found hanging from the branches."

After visiting the spot the editor says: "It appeared to us that there may not after all have been a murder, supposing that the girl had strayed, had eaten some of the Neilgberrries' gooseberries which grow in the vicinity, had been overtaken by night, gone to sleep where her hat and shoes were found, and attacked whilst in a state of unconsciousness by wild beasts. Against this supposition however there is this remarkable fact, that there is not, and was not the sligetest trace of blood. It is thought that the rain which fell heavily on the 23rd, 24th and 25th ultimo, the former date being three days after the girl was missed, may have washed away such trace, but we think this hardly possible, so that if a murder was committed on the spot it must have been by strangulation; a means which perhaps was used elsewhere, and the body subsequently thrown where it was found.'

MONDAY,—FEBRUARY, 17.

—*Madras Athenæum*: "The horsekeeper, against whom the coroners's jury returned a verdict of murder in the late Mr. MacDougall's case, has been apprehended by the police, and confesses his crime."

—*Bombay Gazette*: "The embroidered jewel-cloth which the Barbarian of Baroda is getting prepared to send for some purpose or another to Mecca is, we believe, to reach Bombay to-day, in order that it may be exhibited to Sir Seymour Fitzgerald. We hope His Excellency, in condescending to look at this costly bauble, is humouring the Guicowar in the same way as a full grown man pretends to admire the toy of a child. We likewise trust that it will suggest certain enquiries to His Excellancy as to the right of the Guicowar to dispose of so much wealth in the manner he proposes to do. The jewel-cloth, which will cost about thirty lacs of rupees is said to be made out of the Khangee treasure which, if our impression is correct, does not belong to him, but to the heir presumptive to the throne whom to the disgrace of the British Government, His Highness has kept a close prisoner in a small cell some seven feet square or thereabout, for the last four and a-half years. If it is the custom to regard the Kangee treasure as the property of the heir apparent, and to register the same in his name, then it is an unwarrantable stretch of authority on the Guicowar's part to send it to the tomb of Mahomed, or to devote it to any other superstitious purpose. Whether, however, it is or not, we fail to

understand why the British Government should permit His Highness to transport so much wealth gratuitously and uselessly from his dominions, when it might be profitably invested in opening up and improving his territory, or placing the administration of it on a somewhat better footing."

—Latest from China and Japan, via Galle: Admiral Bell, Commander-in Chief United States' Naval Squadron in China, Lieut. (Commander) Reid, and ten men were drowned in attempting to cross the bar off Osaka.

Opening of Hiago snd Osaka was inaugurated January 1st. Letters from Osaka represent the state of affairs as unsatisfactory.

The Shoogoon is surrounded in his Castle at Kinoto. Foreigners have been officially warned that troubles are apprehended in Yedo, and might extend to Yokohama,

The rebels have committed great atrocities in Shangtung, and the country people have destroyed a large number of them. They have again appeared in force opposite Chinkiang.

TUESDAY,—February 18.

—Dr. Fogerty sued Mr. Cowasjee Jehangeer for Rs. 71,000 the amount of his bill for professional attendance, but has abandoned his claim for a *present* of Rs. 5000.

—A work entitled "Ritualism" has been published at Madras. The *Madras Times* has a notice of it in in which it says: "It is of course well known that our Episcopalian Reformers in England were bound by the closest ties to the Non-Episcopalian Reformers of the Continent, and that some of these assisted in the compilation of our Prayer book. It is a disgrace to us of the Church of England at the present day that we are so sundered from other Protestant Churches. Here, indeed, Bancroft and Laud have left a permanent blot upon us We are ashamed to think that a mass-priest of the Church of Rome can be admitted without any re-consecration to the ministry of our Church, whereas a Presbyterian Minister, or a Congregationalist Pastor though they have been set apart according to the terms of our 23rd article by those who 'have public authority given unto them in the congregation to call and send Ministers into the Lord's vineyard,' and although they may for years have been ministering to congregations of fellow Protestants, with whom we have everything in sympathy, and whose "Westminster confession" is in thorough harmony with our own Catechism and Articles, —these men are treated as if they were no ministers of Christ at all, Clergymen of our Church cannot admit them to their pulpits except in buildings which are unconsecrated. If they wish to join our Scriptural and Reformed Church they must,be ordained afresh, and it is in the power of any Bishop who chooses to insist that before he will condescend to reordain them they must be silent for three years. We sincerely trust this state of thing will speedily be altered. Many High Churchmen, we know, detest the follies of Ritualism and abhor the errors of Rome. Let Evangelicals then take heart, and let them seek to recover that one fortress, which through the mistaken, we had almost said, traitorous proceedings of Bancroft and Laud has been yielded to the enemy, even the stronghold of a hearty brotherly union with our non-episcopal Protestant brethren. America has we see shown us the way. At the begining of November last, in the city of Philadelphia there was a remarkable interchange of cordiality between the Presbyterian and Episcopal Churches, who happened to be holding conventions of their respective bodies at the same time. Bishops MacIlvaine and Lee with others attended as delegates from the Episcopal Church by special invitation from the Presbyterian, and Dr. Hodge of Princeton Seminary concluded an address to them in these words, "Brethren, we stand here side by side to declare to the whole world that we are one in faith, one in baptism, one in hope, and one in allegiance to your Lord and our Lord.'

"We hope for the day when such a scene may be witnessed in England, and when we shall see Nonconforming preachers stand in the pulpits of our Parish Churches. And it is because we think that this pamphlet of Ritual tends in that direction, though the writer does not exactly pledge himself to such opinions, that we welcome its publication. But even of those who are not prepared to go with us so far as this, we would entreat a fair and impartial perusal of the work, as shewing exactly how from time to time during the last three hundred years the evils we now deplore in our Church have cropped up, and in what way they may be best resisted, and stifled."

WEDNESDAY,—February, 19.

Times of India; telegram; Kurrachee, Feb. 19; "The latest news received from Muscat says that great disturbances have taken place at Mishna. Hamed Salem has risen against the Sultan, his nephew. The merchants are leaving Mishna, against which the Sultan is marching."

—Do., do., Baroda, 17; "Propert attacked and burnt Warek yesterday morning.

The "Purmeshwur" and Roop Sing's son with other Naikras killed fighting most pluckily.

Roop Sing supposed to be wounded, but not certain.

Russeldar of Resident's escort killed.

No other casualties on our side."

Purameshwar means the Supreme Being. The *Times of India* adds: "This wide-spread agitation it seems is attributable not so much to Roopa Naik's sudden success in seizing the Rajghur treasury, as to the influence of the mad Brahamin 'Parameshwar,' whose supernatural pretensions have in many instances worked extraordinary effects on these illiterate and superstitious people.

"As an indication of his other-world power, 'Paramesh wur' had painted himself blood-red, so that he would be a very startling object to the different sets of Bheel police guards before whom he presented himself along with his secular minister the daring Roopa Naick, and the Bheel police in many instances have either fled in utter dismay or helplessly allowed themselves to be cut down. Such an agitation is much more rapidily excited than allayed; and though the vermilion Parameshwur has been sent to his forefathers without benefit of clergy or cremation, the fire he has kindled is far from being extingnished."

—The same: "Our export trade in cotton becomes more and more speculative and perilous every day, but the apparently insane eagerness of buyers is not satisfied with six days' operations. It is said that on Sunday last nearly 4,0000 bales were bought by European shippers, and we understand more than half the quantity was purchasd by one eminent European firm."

"DeGa, the young man who was convicted at the Criminal Sessions some months since of forgery and sentenced to three years' imprisonment, has been released upon the recommendation of a medical certificate."

—"Mechanics' Institute.—The second of the series of lectures in connection with this Institution was delivered in the Durbar Room of the Town Hall on Monday evening last, by the Rev. John Paton of the National Scotch Church, on *Animal Mechanics*. The subject though a scientific one was popularly treated; most of the technical words, which unfortunately so often repel the unscientific from the study of this deeply interesting and entertaining subject, were either eschewed or carefully explained. The locomotion of various animals in water, earth, and air, from the infusoria and sponges with their cilia or hair-like limbs, to the stately tread of the gigantic elephant, and the swoop of the eagle with its towering pinions. The most remarkable of the borers, builders, and needleworkors, social and solitary, were duly noted, as well as the spinners, weavers, and electricians; and numerous instances of extraordinary power and skill of instinct adduced. Though the 'printers,' however, of whom Professor Owen and Hugh Miller make 'honourable mention' were omitted, probably from want of time. In conclusion, the lecturer alluded to the inferiority of the productions of man as compared with those of the great and all-wise Creator, whose wisdom is so evidently manifested in the wonderful design and contrivance exhibited in the entire economy of the animal creation. The lecture, which was highly interesting, and delivered in a clear and calm but lively manner, was illustrated by numerous drawings, and was listened to with evident satisfaction; and at the close a vote of thanks was unanimously accorded to the speaker. These lectures are provided by the Committee of the Mechanics' Institute free of charge to the public who are to be congratulated on having such opportunities for instructive and thoughtful recreation gratuitously afforded them."

THURSDAY,—February 20.

—There is scarce a day in which one or more fires are not reported in our local papers. They are generally extinguished without having done much damage. Is the increase in the number of fires, or in the reporters' department?

—TheCommittee appointed by theGeographical Society to prepare an Anglo-Vernacular Index of Geographical names, have agreed upon a plan, and it is to be submitted to Government. They say: "As to the modes of spelling, it is well-known that the Indian *Universities and Oriental* scholars are in favour of writing *names as transliterated* from the vernacular orthography, whilst popular feeling is probably averse to any change in the prevalent variety. This List or Index interferes with neither further than to bring them together. By giving the names in native characters, their etymologies as well as pronounciation will be much better preserved than by any mode of transliteration alone on any system whatever; and no name will be entered whose vernacular spelling has not been obtained."

FRIDAY,—February, 21.

—The *Pioneer* says the idea of re-imposing the Income tax has been abandoned.

—A row between some soldiers of the 37th Foot and some villagers near Bareilly resulted in the death of a native and the serious injury of some of the Europeans.

—The Art Exhibition is to open on Monday.

—Deaths last week, 291.

TELEGRAPHIC NEWS.

London, *Feb. 4th.*—Information from Senafe dated the 28th January, states thatSir Robert Napier was about to start for the front, and that a Brigade of all arms was advancing on Antalo.

Doctor Muir has been appointed principal medical officer of the Forces in India.

The shareholders of the Calcutta and South Eastern Railway have agreed to surrender their undertaking to Government.

Professor Wheatstone has been knighted.

Obituary—General W. H. Marshall, Captain F. C. Stubbs, General George Whitlock.

5th.—In a speech at Birmingham on Ireland, Mr. John Bright blamed Government for its treatment of the Irish question.

It is stated that Her Majesty the Queen intends to resume holding drawing rooms.

In receiving the credentials of M. Benedetti, the Italian Ambassador at Berlin, the King of Prussia said that the step was a pledge of the friendly relations existing between the Prussian and Italian governments.

Armed bands have assembled in the Danubian Principalities for inroads into Bulgaria. The Roumanian Government is taking measures to disarm them.

The Malta and Alexandria Telegraph cable has broken.

6th.—President Johnson has signed the Bill repealing the tax on Cotton.

The mysterious disappearance of the Rev. Mr. Spence is exciting extraordinary interest.

The Fenian alarms at Cork continue.

8th.—Mr. Thornton, the newly appointed British Ambassador at Washington, has been presented to President Johnson by Mr. Seward, and was cordially received.

Captain Manuel, a notorious Fenian, has been arrested at Cork, with two others, who made a desperate resistance, fired their revolvers, and wounded some of the policemen An excited crowd assembled, when the police charged with their bayonets, wounding one man. One hundred police are ing the jail in which the prisoners are con

In a speech in the Reichrath. Baron V declared that the policy of the Austrian ment was peaceful, and that there was no war.

10th.—The French Press Bill is now ing, after an unsuccessful effort by the servatives to defeat the measure by an a in favour of trial by jury fer press offence was rejected.

A census has been ordered of the men lia serve in the Garde Mobile.

The Committee in the Italian Chamb duced the grinding tax, and restricted it tion.

11th.—Earl Mayo is mentioned as the to Sir John Lawrence as Viceroy of I

It is asserted that the new furlough counters opposition in the Indian Of old India party.

Mr. Selwyn has been appointed Mr. Justice Rolt who resigns. Mr. Mr. Selwyn.

A general order announces that twelve non-purchase regiments of

change from one to the other without forefeiture of their Indian pensions.

An attempt has been made at Cork to shoot a policeman; a conflict between the police and the people is also reported.

The French contingent for 1868 is fixed at 100,000.

A new ministry has been formed in Greece. The Chambers are dissolved.

The Earl of Derby is unable to attend the Cabinet meeting.

OBITUARY.—Sir David Brewster and Surgeon Starre.

12*th*.— The *Times*, *Daily News*, and *Morning Post* criticise the arrangements in connexon with the Abyssinian Expedition, but trust that Sir Robert Napier will remedy the defects.

The *Times'* correspondent demonstrates the necessity for the largeness of the force

Twenty two thousand Irishmen in London have presented an address of loyalty and devotion to the Queen.

Franquillity has been restored in Cork after serious rioting. Two policemen were kelled by a man who fired a revolver.

14*th*.—Parliament has re-assembled.

Mr. Disrael has introduced a Bill establishing a new tribunal composed of three members of the legal profession on a salary of £2,000 per annum, for the prevention of electoral bribery. The measure is strongly opposed.

The *Times* urges the Indian Council to adopt the new Furlough scheme.

Intelligence from Annesley Bay of the 2nd inst. states the Egyptians are pushing forward without the concurrence of the British.

Theodorus has reached Magdala with all the captives who were with him at Debra Tabor.

Menelek has been defeated, and has retreated to Ancobar.

15*th*.—The Government has introduced a Bill into the House of Commons for suspending the Habeas Corpus in Ireland until March 1869.

The new tribunal for the prevention of electoral bribery has been proposed by the Government because the Chief Justice declared that the trial of election petitions by a judge degrades the judicial office and impairs the public confidence in its impartiality and integrity.

A Spanish Military Commission has been sent to Abyssinia.

Miscellany.

—In California the production of gold has diminished from sixty millions of dollars in 1853 to twenty millions in 1866.

—From the Rev. E. Sargent's Report of the Palamcotta District for 1867:

During the last year some 335 souls have been added to the church in this district, making nearly 1,000 within the last three years. The most prominent case, because the party has had to leave home and all that was dear in life, is that of a young man educated in our English School here under Mr. Cruickshanks. For a long time his mind had been profitably exercised by what he had heard from his teachers in school, and the reading of the word of God there. This, however, affected only his intellectual view of things and gave him a dislike for idolatry; but his intercourse with Christian converts, and especially his reading of the Pilgrim's Progress at home, brought the truth so to bear upon his conscience that he saw his need of salvation, and determined to embrace the Gospel at any sacrifice. He came to me and wished to be received at once and baptized. I endeavoured to dissuade him from this course, and told him that he must profess Christ at home, and not leave till forced to do so. He replied that [illegible] her knew, in a general way, of his disaffe[illegible]wards Hinduism and his leaning towards [illegible]anity. I said that I thought that was [illegible]ugh; that he should tell his father fairly [illegible]intended, from this time forth, to embrace [illegible]pel, and that when he had thus taken his [illegible]h his family, I would gladly baptize him. [illegible]ugthened conference, he consented to [illegible]as his father had some occupation in [illegible]rty miles away, and his uncle only was [illegible] he wrote to his father and laid the [illegible]efore him.

[illegible]y —— came to church, and his father [illegible]the meanwhile, he come here also [illegible]find that his son was being baptized. [illegible]othing of that kind was done, the [illegible]ill after the service and then came to my house with the uncle, and in a very excited mood entered on the subject of his son's becoming a Christian. "I now see," he began, "that when I brought my son to your school, to learn all that was good and useful, as I thought, I was only giving him over to the god of death." I said all I could to assuage the warmth of the father's feelings, and urged that if this idea in his son's mind was only the vagary of his own youthful imagination, he had the opportunity of disabusing his mind by lawful arguments and persuasion; but that if this desire in his heart were a spark lighted up by the Spirit of the true God, he might take and throw him into the midst of the sea, and neither he nor any other power could extinguish it. After a great deal of talk he ended by saying that he had two things to insist on—one was, that I should not baptize him till after three months; and the other, that he should not be allowed or required to break caste. I replied that I should not bind myself to any time in giving him baptism, only this I could promise, that nothing would be done rashly and secretly; and that with regard to caste, though I should never think of requiring him to eat with inferiors in position, yet there were other converts of known respectability and position in life with whom he ought to associate, and that as his minister or guru, I expected he would eat with me, if he were sincere in his profession. Against this he protested, and went his way.

To my astonishment he presented himself again next morning; and said, "I see it is useless to expect altering my son's purpose, and I cannot be spending my time here, I must go about my business,—so if my son is to be baptized, let him be baptized at once, and let me be present to see what is done." I accordingly fixed on the following morning for the baptism; and father and uncle being present, I received from the young man, in the face of the congregation, the declaration that he from his heart renounced heathenism, that he believed in Christ Jesus as the Saviour of the world, and then administered the rite of holy baptism according to the service of our church, giving him a Christian name.

He accompanied his father home, but the place was for a time in a ferment, all the neighbours combining to excommunicate the whole family from caste, and deny them fire and water. This put the parents out, and they began to rail at the son; he consequently thought it his best course for a while to retire among the Christian converts as a relief both to his parents and to himself. It was his own express wish at first to join my Institution and study Theology, so as to become useful hereafter as a preacher among his countrymen; but the father, who has an eye still to his son's worldly interests, insisted that this plan would give no scope for the knowledge of English which he had been at so great pains to acquire, and for which the father had spent so much money; and that he should rather look for employment in the educational department, where it was supposed his services would be better remunerated. To propitiate the good will of the father under these circumstances he cousidered it his duty to comply thus far, and is therefore still prosecuting his studies in our English School, where he also holds a scholarship.

Another interesting instance is the following. A man of the Mudaliar caste was employed some time ago in the erection of some buildings at S—. He took his wife with him and she there became acquainted with the Christian family of the Munshi at that station. In her intercourse with these Christians she was struck with the intelligence of the women, and with the orderly way in which she saw the household conducted. They offered to teach her to read, and she accepted the offer, and to some extent succeeded. After a while, her husband returned to the neighbourhood of —— and five months ago he died. Some of the Christian women here being informed of her loss, visited her and endeavoured to commend to her the consolations which the Gospel alone can impart in the reception of Christ Jesus. In her desolate condition as a young Hindu widow, what they said came home to the heart, and she determined to accept Christ as her Saviour and join the Christian Church. This being the first instance of the kind that has come to my knowledge of a caste woman acting for herself and embracing the Gospel, I felt greatly cheered, especially as when leaving her heathen neighbours she persuaded her mother and younger sister to accompany her and live in the midst of Christian families. When the question was asked by me, with no little feeling of concern, How is she to get her livelihood, as I have no funds whatever from which to support converts? the ready reply was, that for the present she had a little money, but that there were employment in which females could make themselves useful, and that if it were even to pound rice, she would work. May the Good Shepherd watch over and bless this tender lamb, and give her to find that the Gospel affects not only the life to come, but the present also, and can render happy when the world casts us off. Only a few minutes before penning this, she came to me to ask for baptism, and as I spoke to her of the love of Christ, the tears stood in her eyes, and there was a ready response to all that I said. Her mother and sister also wish to follow her example.

I must not omit to mention, with equal pleasure, the case of old Annami. She was a poor old widow of the Pala caste, but had been for many years a humble, faithful and happy servant of Christ. When I first commenced the plan of Missionary "collecting pots," and the interesting time came for breaking them and appropriating their contents, old Annami's pot was the fullest of all, for it contained one rupee fourteen annas, all in the smallest description of our copper coin. Although she was only employed as sweeper in the Chuttrum, and was living it may be said, from hand to mouth. None more regular than she at church, None more cheerfully responded to any remark on the love and faithfulness of God. Pleasing it was to see her as, month after month, she walked up the length of the church to the communion rails, limping on her rude staff. She was fond of Christian poetry, and sometimes made attempts that way herself, and as she walked the street from church homewards it was not unusual to hear her in her way "discourse sweet music," on the subject uppermost in her mind. Latterly she seemed to be stronger than she had been a year or more ago. Last time I saw her, I was going by the village just after sunrise, and she was standing a little way off the road, gazing at the sun, with her hands spread upwards. The words that caught my ear as I rode by were, "Shine into my heart, O thou Sun of righteousness!" Next day, it seems, she walked out and home again nearly a mile, retired at night as usual, but awoke about midnight, complaining of great oppression in the chest, told her son to light the lamp, and pray with her—then asked for some conjee to drink, lay down again, and in a little while was no more. No more, that is, in this world, but her spirit, I trust, released from the tabernacle of decrepitude and poverty has joined the everlasting chorus of the company of the Redeemed.

Another instance only I will particularize. The wife of one of our schoolmasters became very ill, and told her husband, in a very resigned spirit, that she was sure she should not survive, and that she was prepared for the call of the heavenly Master. She had been educated in our Boarding School and was known to me from infancy. She was the daughter of Gurubadham of Suviseshapuram, a sincere Christian man, whose faith and resignation at the loss of his son I recorded in my report some twenty-three years ago, as very exemplary. Just before my calling on the sick person, she had a convulsive fit, which rendered her unable to speak, but she evidently understood all that I said. And upon my refering to the love of Christ, and her prospect of soon being with Him, she nodded her head, and looking earnestly at me, passed her hands across her forehead. Not quite comprehending her meaning, I asked her husband to explain, when she, with a great effort, spoke out the words, "Crown of glory," and lifting up her emaciated arms, pointed to heaven. As I knelt down with the sorrowing relatives and friends that filled the sick chamber, I recalled to mind the dying scene of her little brother so many years before, and felt that here was another child being called to her Father's Home. What I knew of her personally in times past, and the husband's testimony to her Christian deportment at home, give ground for this good hope. Thus out of the eight adults who died here this year, there are these and two others of whom we are encouraged to say, they died "in the Lord."—*Church Missionary Record.*

—A writer in the *Evangelist*, who visited Mrs Charles, the author of the "Schonberg-Cotta Family," at her residence at Hamstead, six miles from London, furnishes the following description of her:

"She is a lady, still young and eminently English; of small, slight figure, whose modest almost timid manners, at once engaged our interest and

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sympathy. It needed but a glance to recognize a pure, transparent nature in this true English woman. Mrs. Charles is a native of Devonshire, the only child of a member of Parliament, who died some years since, leaving a name greatly respected in that part of England. Her mother, a lady of great excellence, lives with her. Mr. Charles is a merchant of London, who, though engaged in business, shares in the tastes of his wife, and furnishes her ample means for their gratification.

A BOLD STAND CALMLY TAKEN.

Those who have not carefully watched the progress of events in the Episcopal church in this country, will be surprised to know how far the elements of revolution within its enclosure have developed themselves. The arrogance of the High church party, increasing until it has become intolerable, and the high hand with which they have sought to enforce upon the whole church their construction of its canons and rubrics, as *the* construction, and the only one; have driven their Low Church brethren to "take a stand." The seed which Messrs. Stubbs and Boggs sowed few months ago in the warm, sandy soil of New Jersey, has borne fruit already which those euphonious dignitaries will be apt to find puckery to the taste, and like the little book in the Apocalypse, in that it will be decidedly bitter when swallowed.

The *Protestant Churchman*—a noble paper, of a refreshing vigor of speech, yet of a Christ-like spirit—has just published a "declaration" which was adopted at the late Convention of Churchmen in Philadelphia, to whose delightful visit the Presbyterian Convention in simultaneous session, we lately made reference; and which is now receiving the signatures of bold Low Churchmen. It is a most thoughtful and cheering manifesto. We have given up trying to condense it, and transfer it entire to this column, as one of the most significant documents of the age:

A DECLARATION OF CERTAIN CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH.

"The subscribers to the following Declaration, deeply moved by what they believe to be the present dangers of our beloved Church, in the open and secret tendencies which exsit in it to conformity with the Church of Rome, and humbly trusting in the guidance and blessing of the Holy Spirit, would make the statement of their views and feelings, for the purpose of mutual encouragement and support.

"The essential principle of these tendencies is an entire subversion of the Protestant and Evangelical character of our Reformed Church. It transforms the ministry of the Gospel into a Priesthood; Baptism into a magical rite; the Lord's Supper into the Sacrifice of the Masss; evangelical liberty into bondage to manifold observances and ceremonies; and the One Church of Christ, "the blessed company of all faithful people," into the body of those who recognize and conform to a mere sacerdotal system.

"These tendencies, already far advanced in England and this country, are materially aided by a subtler and less clearly pronounced sacerdotalism, which finds expression among us in an exclusive view of the Episcopal Church; in unscriptural conceptions of the sacraments; in superstitious ideas of the power of the ministry; and in a legal rather than evangelical view of the Christian life.

"The influence of these tendencies we believe to be eminently injurious to our Church, by the reasonable prejudice which they excite; fatal to the performance of the great mission of our Church in this land, by their contrariety to true liberty and the true progress of the age; dangerous to souls by their hiding of the free grace of the Gospel; and dishonorable to Christ by their substitution of human mediatorship in the place of the "one Mediator, Christ Jesus."

"Under a deep sense of responsibility, we ask ourselves what, in this crisis, it is our duty to do?

"In the first place, we feel compelled to affirm that in many of the pulpits of our Church another Gospel is preached, which is not the Gospel of Christ. The Church needs to be awakened to its peril. A paramount duty is imposed upon our clergy and our missionary organizations, to see that, so far as they are able, the pure Word of God shall be preached everywhere in our land. We cannot yield this liberty and obligation to any claim of territorial jurisdiction, and we hereby express our sympathy with the resistance which is made, in this respect, to the attempted enforcement of false constructions of canonical law.

"We believe also, that the present crisis of Protestantism demands a higher degree of sympathy and cooperation among the various Evangelical bodies into which we are divided. An exclusive position, in this reapect, we hold to be injurious to our own Church, and inconsistent with our history and standards, as well as with the spirit of the Gospel. In the case of those "chosen and called" to the work of the ministry by those "who have public authority given unto them in the congregation, and manifestly blessed in their labors by the Holy Ghost, we believe that we cannot withhold our recognition of the validity of their ministry, without imperiling the interests of Evangelical religion, "despising the brethren," and doing "despite unto the spirit of grace." In this matter, also, we express our earnest sympathy with the resistance which is made to those false interpretations of canoncial law by which this recognition and fellowship would be restrained.

"The statement of our views in made under a full sense of any responsibility which it may involve. The love and devotion which we bear to our Church and the allegiance which we owe to Christ, will not allow us to hesitate. With kindness and charity for all who differ from us, imposing no burden upon the consciences of others, as we are unwilling to submit to any imposed upon our own, we claim only that in the Church of our dearest affection it is our inalienable privilege to be true, in these respects, to our sense of duty to God."

This as published, is signed by Rev. Drs. Newton, John Cotton Smith, J. S. Stone, S. H. Tyng C. M. Butler, L. W. Bancroft, H. Dyer, H. H. Canfield, and Rev. Messrs. S. Cutler, C. W. Quick, M. B. Smith, S. H. Tyng, Jr., and by many others clergymen and layman,

It will be seen that this Declaration reveals, and builds itself upon, the fact, that there are two systems in the Protestant Episcopal Church at the present time, which are in irrepressible conflict; and that one of them, to an alarming degree, has already impaired the standing of that church as a Protestant body. The question, as stated by the *Protestant Churchman* itself, is "nothing more nor less than this,—whether that Church shall be thoroughly Romanized, and perhaps brought into actual communien with Rome."

Those who represent the party of Protestanism and vital piety in the Episcopal Church, as opposed to the Sacramentarians and Sacerdotalists feel that three ihings are indispensable to the salvation of that body. These are, first, the revitalizing of the doctrines of the Reformation, by preaching, teaching, and all suitable effort; second, the securing to the Evangelical party in that Church, the warmer sympathy, and the effective cooperation of the various Evangelical bodies of every name; and third, the fullest liberty and activity of the Press. The *Protestant Churchman* has asserted and vindicated, and heroically and effectively practises, the latter; even in the face of the High Church party who declare that "it ought to be crushed," but who have not as yet, seen the way in which such crushing process can be safely and eligibily accomplished. *The Congregationalist.*

DOMESTIC OCCURRENCES.

MARRIAGE.

IRONSON—BAILLIE—February 10th, at Christ Church, Byculla, by the Rev. G. C. Reynell, M. A., George Ironson, of New York, Station Master, Bombay Baroda and Central India Railway, to Elizabeth Clarissa, daughter of William Baillie. Esq.—No Cards.

DEATHS.

PHILLIPS—January 8th, at St. Helier's Jersey, Charles Frederick, the eldest and beloved son of Major Phillips, Staff Corps, aged 13 years.

STEVENS—February 13th, at Matharpacady, Mr. Henry Stevens, only surviving son of the late Mr. John Junius Stevens, of Bombay, deeply regretted by a large circle of relatives and friends.

Advertisements.

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March 11th 1867.

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Infant's do	0	8
Children's Friend	0	8
Missionary News	2	4

The following bound volumes for 1867 have been received:

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Good Words	4	8
Kind Words	2	4
Children's Friend	1	2
Infant's Magazine	1	2
Biblical Treasury	1	0
Family Treasury	4	8

Depository, Verge of the Esplanade.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

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The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground, and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

HOUSES AT MAHABALESHWAR.

MR. PAUL MYALT, House Agent at Mahableshwar, has fifty houses to let at from Rs. 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, either by the month, or for the season.

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